The First Principles of Christianity.

BEING THE

SUBSTANCE

OF A

DISCOURSE

Delivered in

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By *JOHN CENNICK.*

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SUBSTANCE
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THE BRITISH MUSEUM

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THE
First Principles of Chriſtianity.

HEB v. 12.

Ye have need that one teach you which be the firſt Principles of the Oracles of God.

WHOEVER is acquainted with this Epiſtle to the *Hebrews* will eaſily obſerve, that all ſaid there of Jeſus Chriſt's eternal Godhead, of his being the Creator, the Upholder, and Heir of all Things, and his being above all Angels, Heavens, Prophets, &c. is to magnify the Doctrine of his Atonement, which is throughout treated of in ſuch a Manner, as is not beſide in any Part of the Bible.

The Author makes all the Prieſts, Laws, Sacrifices, the Temple, and even the ſacerdotal Veſtments and Ceremonies to be Shadows only of the Redeemer and his offering himſelf up like a Lamb, by which he makes perfect all them that are ſanctified. Hence it is that he eſteems all the other Doctrines only as the firſt Principles of Chriſtianity, and

little in Compariſon of this which he calls Perfection; becauſe this made perfect the Salvation, and finiſhed Iniquity, made an End of Sin, brought in everlaſting Righteouſneſs, blotted out the Curſe and its Cauſe, opened the Gate of Heaven, reconciled the World to God, deſtroyed Death, ſpoiled him that had the Power of it, that is the Devil, and obtained eternal Redemption for us; ſo that properly, above all other Doctrines, this deſerves to be termed the Doctrine of Perfection, as it is many times called by the Apoſtle in this Epiſtle, but particularly when he ſays, "therefore leaving the Principles of the Doctrine of Chriſt, namely, the laying the Foundation of Repentance from dead Works, and of Faith towards God, of the Doctrine of Baptiſms, of laying on of Hands, of the Reſurrection of the Dead, and of eternal Judgment, let us go on unto Perfection;" from which Time he goes on to ſpeak of the New Covenant in the Blood of Chriſt, of his Prieſthood and Sacrifice, when he offered up his own Body once for all, by which, he ſaith, "We are ſanctified and perfected." Alſo in the Courſe of his Doctrines he ſhews, how little Effect the Daily Sacrifices, ſprinkling of the Blood of Bulls and Goats, &c. had on thoſe who attended ſuch a Worſhip, ſeeing, "they did not make them perfect; for, he ſays, "If Perfection was by that Prieſthood, then there would have been no need of another Prieſt to come after the Order of *Melchiſedech*;" but he concludes, "the Law made nothing perfect, but the bringing in of a better Hope did," and that Chriſt crucified is the true Doctrine of Perfection.

We muſt not, however, deſpiſe the firſt Principles of Chriſt; they are ſacred Truths, and lead and point to his Atonement, as the Steps led up to the [illegible]mple. [illegible]s they are mentioned in this a particular Manner

begin with the Doctrine of Repentance from dead Works.

All Works done without a living Faith in Chriſt muſt be reckoned dead, for they are ſo in the Eyes of him with whom we have to do. Chiefly all the Works of the Fleſh are dead, namely, Idolatries, Blaſphemies, Swearing, idle Jeſting, and Songs of the Drunkard, Lies, Uncleanneſs, Whoredoms, Murders, Thefts, Banquetings, Pleaſures, Covetouſneſs, Anger, Revenge, Envy, Railing, Injuſtice, Cruelty, &c. theſe are all dead Works, and are the Fruits of dead Men who have never been quickened by Chriſt Jeſus. Theſe have ſprung out of a dead and unbelieving Nature, and thoſe who do ſuch Things all Lovers of the World and the Things of the World, are dead to God, while they live.

This is eaſily conſented to by the ſerious and more devout Part of Mankind, and ſince they avoid the Danger of running into theſe think themſelves ſafe, and eſpecially if, on the other Side, they are exerciſed in Works of Piety, Faſting, Alms, Prayer, reading the Scriptures, going to Church, &c. but herein is alſo Danger, for till we are made alive by the Holy Spirit, and adopted into God's Family, we alſo are dead, and our Works dead Works, and muſt be repented of, as well as our known Sins. Whoever is not born again is at beſt but a Servant in God's Houſe, and a "Servant abideth not in the Houſe always, but a Son abideth always;" let him value his Works as much as he pleaſes, and let it be highly eſteemed among Men, yet where they have not been done out of a Heart wherein the Love of God is ſhed abroad by the Holy Ghoſt, they are not good Works, and are only ſet up in the Room of Chriſt; and becauſe of this, they are in the Sight of God an Abomination. There are many ſerious and ſober People

in the World who are quite ignorant of the Righteouſneſs of God revealed by Faith, and who cannot truſt the Blood and Obedience and tender Mercy of Jeſus Chriſt, and therefore try to make a Righteouſneſs of their own Works, and comfort themſelves that they are better than others, ſetting up this for the Cauſe of their Acceptance Above, and ſo run into groſs Idolatry, and depend and truſt the Works of their Hands, "which is the Abomination which makes deſolate," ſtanding in the ſtead of Chriſt, where it ought not. All this is building upon Sand, and what muſt fall before the Throne in the Day of Trial; they are dead Works, and not built upon the Rock. However ſuch People may think well of their Lives and Works now, yet when our Saviour ſhines upon them, and enlightens their Eyes to ſee and judge righteous Judgment, they will find ſo much Pride, Wandring, Oſtentation, Selfiſhneſs, and Sin mingled in all their holieſt Deeds, that they will be aſhamed of all they have done, and loath and abhor themſelves for eſteeming the beſt Work or moſt commendable Action they ever did better than Droſs and Dung, and repent heartily of their Pride and Self-Conceit.

The Prince of this World has found Means to deceive in every Thing, and in nothing more than in the Doctrine of Repentance; for generally no more is meant by it by People of our Time, than leaving groſs Sins, and changing a wild and wicked Behaviour into a Life of Sobriety and Religion. There are indeed a few who carry the Matter farther, and allow of no ſound Converſion unleſs the Sinner has been firſt awakened and alarmed with the Terrors and Thunders of the Law, under which he cries out and is affrighted exceedingly, ſo that he does not only leave off his Sins, but tr[illegible]les Day and night

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for fear of God's Judgments; and this is called by Divines Legal Repentance, and often wears off entirely, as in the Case of *Esau*, *Pharaoh*, and others, who for a while were very penitent, but afterwards grew worse than ever. In this Manner Drunkards, Whoremongers, Rioters, and Sensualists of all Kinds repent. When they have gone farther than ordinary in Sin, or fallen worse than usual, for a while they cannot speak for Tears, are ashamed to lift up their Heads, they make Vows to be better, and tremble like *Balaam* when the Angel met him with his Sword drawn in his Hand; but in a Day or two they turn again "as a Dog to his Vomit, and as a Sow that was washed to wallow in the Mire," and this last State is worse than the first. Or perhaps they satisfy themselves in abstaining from outward Sins, without coming to Christ crucified, and obtaining Pardon and a new Heart from him, and so nothing farther is the Fruit but a moral Life; and still, though they have a Name to live, like the Church of *Sardis* in the *Revelations*, they are dead, and without the Son of God in the World, and so without Life. True and Gospel Repentance goes far more abundantly, and is, like Faith, a divine Work of our Saviour, who was exalted to give Rpentance to his People. A penitent Man is one to whom our Saviour has called, as he did to *Saul*, and arrested him, as it were, with, "Why persecutest thou me?" Such stand astonished before God, and can neither eat, drink, or sleep in Peace; they have obtained such a Sight of Sin in their own natural Heart, Body, and Soul, and in all they have ever done, that their Spirits sink and fail, and with a Thirst and Longing for Mercy unspeakable, they turn and look towards "him whom they have pierced, and mourn for him." Nor can they take Pleasure any more in the World, or in their

former Company, or Delights, the Lord has mingled Wormwood and Gall with every Thing, and now they would give the World to be assured that Christ has forgiven them: They are in *Peter's* Case after our Saviour looked upon him, their very inmost Heart and Soul is melted, they weep and sigh continually, and have no Rest, till they have got a Rest for their Souls.

If you would know what Repentance is current before the Searcher of Hearts, it is that which is learned at the Foot of the Cross, and begings at the Death of Christ. No one has a right Sense of Sin but by looking to Jesus, or rather by Jesus's looking upon him; there he sees what Sin is, and that it could not be purged away but by the Blood of God; there is known what a displeasing and hateful Thing it must have been, that it so oppressed and weighed down with intollerable Pain and Anguish the Only Begotten of the Father. When the Holy Spirit leads a Sinner to behold the Lamb, and shews him how his Sins tore and grieved him, how it afflicted and bruised his Soul, and made him travail like a Woman in her Pangs, he forsakes for ever all his Sin, sinks down, and begs for Pardon, he loves the Saviour, he is overcome and sick of Love, he mourns and languishes for his Salvation and Righteousness, and attains it to his Heart's Joy for ever. This is a Repentance from dead Works, a true evangelical Repentance, not to be repented of.

A second Principle of Christianity is Faith towards God. This also has been mimicked by the Deceiver, and Men have learned to say I believe, who do not know what they mean. This has been the Reason why consenting to a divine Truth, such as the Mystery of the Trinity, the Divinity and Miracles of Christ, &c. has been called Faith, whereas all Professors

feſſors of Orthodox Chriſtianity have this, who nevertheleſs may be Strangers to that Faith once delivered to the Saints. This Faith, which is called here "Faith towards God," and in other Places "Faith towards our Lord Jeſus Chriſt," is a certain Work of the Holy Ghoſt in the Heart, whereby the Poſſeſſors of it lay hold on Redemption, and appropriate the Lamb and his Merits and Righteouſneſs to themſelves. It is the very Evidence, Witneſs, and poſſeſſing of our Saviour, who is unſeen, and brings with it Bleſſedneſs, Peace, Life, and the Kingdom of God.

According to the Scriptures, a Man cannot be a Believer without being born of God and having eternal Life in him. Nor is any Thing in the New Teſtament more clear, or oftner aſſerted, than that, "Whoſoever believeth in Jeſus Chriſt ſhall be ſaved," and this Experience proves true, for none have perithed finally who believed; they, already, have a Heaven upon Earth; it is the very Means whereby they eſcape the Curſe of the Law, are ſaved from Wrath to come, and live and die happy. As dear Children ſo do they believe the Scriptures, depend firmly upon the Promiſes, are obedient to their heavenly Father, and without wanting to define the Myſtery or to have it explained to their Underſtanding, they believe Jeſus is God from everlaſting, and the ſame with his Father and the Holy Ghoſt; they believe his chaſte and miraculous Conception and Birth, his Doctrines, and Death inſtead of his People, and that, in our weak Fleſh and Blood, he who was *Jehovah* very and true God, did ſuffer, bleed, die, riſe again, and aſcend into Heaven, where he is bodily, and with his own Blood, in Preſence of all the Spirits of juſt Men made perfect, and in the Sight of all the holy Angels.

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But they believe more, and herein they differ from such as profess the Truth, or have the Form of Godliness and speak sound Words, but are without the Power; for they know our Saviour, they have Peace with him, they have got Absolution and Pardon from him, they have his Righteousness, they have his Spirit, they have the Foretaste and Earnest of their everlasting Inheritance. This they enjoy by believing, and as surely as if they lived by Sight, I mean, as surely as if Jesus walked about with them, talked with them, as if they lay down in his Arms, as if they saw him. Faith is the Soul's Senses, it sees Jesus, HEARS him, TASTES how good he is, follows him by the Savour or SMELL of his good Ointments, FEELS his Love, and to all Intents and Purposes they are saved. There need not be said much about it, "for whoso believeth hath the Witness in himself," and though he has not seen Christ, he is blessed in believing in him.

This is the Faith once delivered to the Saints; this is the One Faith, which the Prophets and Fathers had, who before hand saw the Sufferings of Christ, and the Glory that should follow, and were themselves Partakers afar off in his Salvation; for having had his Righteousness imputed to them, they walked with God, received the "Witness that they pleased God, they died in Faith, and God was not ashamed to be called their God." By this Faith *Isaiah*, *Hezekiah*, *Joshua*, *David*, &c. knew their Sins were forgiven, they were assured the Lord was their Salvation, and "that he had made with them an everlasting Covenant, ordered in all Things and sure."

By this Faith the Apostles and Disciples, cotemporary with our Saviour, were persuaded of his Divinity, notwithstanding they were Witnesses of his Weakness, Shame, and Death. They received the

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Holy Ghoſt hereby, knew their Names were written in Heaven, obtained Grace to perſevere, and though they ſaw their Lord no more after his Aſcenſion, "they believed in him, and rejoiced with Joy unſpeakable and full of Glory."

By this Faith the Primitive Chriſtians and Martyrs endured all Torments, Sufferings, and Deaths; they ſaw him that was inviſible, they knew he dwelt in them, they found his Salvation, and felt his Love and eternal Life.

In this Faith all the many millions of believing Souls who have departed out of the World ſince Chriſt in Peace and Comfort, were enabled to meet their laſt Hours with Courage; they had experienced his Grace, they found him near to them; they ſaw his Merits and Wounds, and were healed thereby; they felt he had taken away the Sting of Death, and were confident he was their Saviour, and had loved them, and would love them to the End, ſo they believed, and ſo proved with exceeding great Joy.

Such a Faith as this, is worthy of its bleſſed Author Jeſus, by which "he manifeſts himſelf to us his Children as he does not unto the World," and for which we ſhall love and adore him to all Eternity. This is the Faith of God's Elect. "This is the Faith whereby we overcame the World," and what is meant in the Text, "by Faith towards God and our Lord Jeſus Chriſt."

Now I come to ſpeak of Baptiſm, which alſo is another of the firſt Principles of Chriſtianity. There are many Sorts of Baptiſms, and neither *John* or the Diſciples of Chriſt were the firſt who intruduced it; for even under the Law Baptiſms were frequent. When a Prieſt entered his Office he was firſt baptized; the Beaſts alſo in the Sacrifices were baptized or waſhed, Solomon had appointed the Brazen Sea

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and the Laver for this Purpoſe; all Cups, Bowles, and Veſſels were thus waſhed, and theſe all were Shadows of the true Baptiſm. St. *Paul* does not ſcruple to ſay, "that the *Iſraelites* were baptized in the Cloud and in the Sea unto *Moſes*." The like St. *Peter* ſays of *Noah* and his Family in the Ark, &c. *John*'s Baptiſm was a peculiar Sort, for he baptized all in *Jordan* that came to him and confeſſed their Sins, and this was termed the Baptiſm of Repentance; but he conſtantly confeſſed it was not the true Baptiſm, for, ſaid he, "one cometh after me mightier than I, whoſe Shoes Latchet I am not worthy to unlooſe, he ſhall baptize you with the Holy Ghoſt and with Fire." Our Saviour ſubmitted to this Baptiſm of *John*, which proved nevertheleſs it was from Heaven, and of Divine Inſtitution, and thus he ſubmitted to every Ordinance of the Law, and to this ſhort Diſpenſation which came in between, that he might fulfil all Righteouſneſs. Multitudes were obedient to *John*'s Baptiſm, for all *Judea* and *Jeruſalem* and round about *Jordan* were baptized of him; but Jeſus's Diſciples alſo baptized, and it ſeems had more came to their Baptiſm than *John*, though Jeſus himſelf did not baptize with Water. This Sort of Baptiſm, as well as the Preaching of the Diſciples, which was, "Repent, for the Kingdom of Heaven is at hand," was much the ſame with *John*'s, and laſted till the Night wherein Jeſus was betrayed, and then he inſtituted a new Kind of waſhing or baptizing, and this was when he took Water and waſhed his Diſciples Feet; and however little it may ſeem to many that this was done, it was certainly weighty in his Eyes; for when *Peter* would have been excepted, out of a Sort of Humility, the Lord told him, "Except I waſh thee thou haſt no Part in me;" this done, he ſaid to them, "Now are ye clean," and even ordered them to keep

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up the ſame Thing among one another, though he told them, "what I have done to you now you do not know, but hereafter ye ſhall know." The Primitive Chriſtians kept up this Sort of Baptiſm or Feet-Waſhing among them, and even ſome Congregations and little Churches of Chriſt renew it now with a religious Order, Care, and Simplicity, as well as other Ordinances of their Maſter, with his Bleſſing and Preſence.

Our Saviour mentions yet another Baptiſm wherewith he was to be baptized, and was ſtraitened till it was accompliſhed; this happined to him the ſame Night in which the former was inſtituted, and was a Baptiſm of Water and Blood, when the fiery Wrath drank up his Spirits, and put him into ſuch a diſtreſſing Ferment, that this Sweat fell down from him like great Drops of Blood, and made his Raiment look as if he had dipped it in Wine; with this we are to be baptized, and this like Fire ſhall eat up the Ruſt of Sin, and burn up all our Filth, and devour all other Firs, and whatever elſe has not been right in our Redeemer's Sight. But this muſt be ſpoke of in its Place, namely, when I ſpeak of the Baptiſm of the Holy Ghoſt.

The Day of our Saviour's Aſcenſion he ordained his Baptiſm in theſe Words, "Go and make me Diſciples in all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, teaching them to obſerve all Things whatſoever I have commanded you, and lo! I am with you always to the End of the World."

I think there is no Room to diſpute that he ordained Water, ſince after his Departure *Philip* went down into the Water and baptized the *Eunuch*, and *Peter* uſed Water when he baptized *Cornelius*, and his Houſe; but then it muſt not be eſteemed merely a

John

a *John* Baptiſt's Baptiſm, or only a Water Baptiſm; (the primitive Church held ſuch accurſed who affirmed this) but the Authority in which it is adminiſtered muſt give it great Weight, and make it important to us. Leſt the World or raſh light-minded Men might think the Apoſtles and Miniſters of Chriſt baptized Diſciples to themſelves, or as *John* had done, or leſt it might be eſteemed human, or only a bare Ceremony, Jeſus ſent them to adminiſter it in the Name of the bleſſed Trinity; they were his Plenipotentiaries and Ambaſſadors, who had their Authority from the King of Kings, and might act in his Name and in his Father's Name, and in the Name of the Holy Ghoſt. This Solemnity has no Precedent in the Scripture, and much leſs has any ſuch been uſed in performing Ceremonies or Shadows, nor indeed was there a Need for it; but to put it beyond the Reach of Doubt, our Saviour promiſed they ſhould not celebrate this Divine Myſtery without him, "Lo! I am with you to the End of the World." There was ſuch a Dependance upon this Promiſe of our Saviour among his firſt Miniſters, that they made no Doubt of having him preſent in the Adminiſtration of Baptiſm; and they not only found it ſo by a happy Experience, but preached it as a ſure Doctrine to all who became concerned about their Salvation, or aſked, "What ſhall we do to be ſaved? Believe and be baptized and you ſhall be ſaved;" and this was alſo firſt taught them by their chief Apoſtle and Biſhop on the ſame Day in which he was taken up, as I have before obſerved. St. *Peter* aſſures the awakened Souls of this, ſaying, "Repent and be baptized, and ye ſhall receive the Holy Ghoſt," *Annanias* does the ſame to *Saul* when he had found him in that low and poor State in *Damaſcus*, "Ariſe, ſaith he, and be baptized, and waſh away thy Sins." The

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ſame was done by *Saul*, when he was converted, to ſome Men in *Epheſus*, whom he aſked, if they had found the Lord? "Have ye, ſaid he, received the Holy Ghoſt ſince ye believed?" They anſwered, "No, we have not heard of it." He aſked again. "Then how where ye baptized?" They ſaid, "*John* baptized us;" and he immediately taught them, that *John*'s Baptiſm was indeed with Water unto Repentance, that they ſhould believe on him which ſhould come after, namely, on Chriſt Jeſus, and theſe, in Number about twelve, were baptized again unto Chriſt, and received the Holy Ghoſt. Beſides theſe, there are abundance of Inſtances in the Scriptures of the Preſence of Jeſus viſibly and ſenſibly felt in Baptiſm: His Spirit has quickened in that Hour thoſe buried with him in Baptiſm, and his Blood and pure Water has waſhed away their Sins, at the very Time of the waſhing in his Name. The Accounts of the Converſion of the *Eunuch*, of the *Jailor* at *Philippi* and others, are Proofs of this Truth, and may not be ſlighted. But here two Things are to be obſerved, firſt, that the Baptiſm of Chriſt was to be given to ſuch who believed, and therefore he ſaid, "Firſt teach them, make them my diſciples, then baptize them;" ſo when the *Eunuch* deſired *Philip* to baptize him, he told him, "if he believed he might be baptized," and on his confeſſing his Belief in Jeſus that he was God, *Philip* went down into the Water with him and baptized him; and wherever Perſons received Baptiſm in Faith they have found it done to them accordingly, they have been baptized into Chriſt's Death, and dead and buried with him to the World, and riſen again to Life eternal with him, and received of him the Adoption of Sons and the new Name.

Secondly,

Secondly, we may obſerve, all are not ſent to baptize; ſome run and ſay as the Lord ſaith, when, "as I live ſaith the Lord, I have not ſpoken, I have not ſent them." St. *Paul* himſelf confeſſes, "Chriſt ſent me not to baptize, but to preach."

I think therefore, whoever baptizes ſhould be convinced of his Commiſſion from the High prieſt, that he might act in Faith with Chearfulneſs and Authority, and depending on the Promiſe of our Saviour's Preſence with him, leſt he ſhould bring the holy Ordinance into Contempt, and make it at laſt merely ceremonial. That has been too much the Caſe in great Part of the Chriſtian World, and the light Manner in which Baptiſm has been treated, both by the Miniſters, and alſo by ſuch as received it, has ſtumbled ſome religious and pious Minds, and they have at firſt ſlighted the Sacrament of Baptiſm, as it is now called, and at laſt ſpoken againſt any Thing of that Kind, and only looked to the End, or ſpiritual Part of it: However ſuch are to be blamed, yet I will not ſay they are wholly in Fault; for let a Perſon only ſeriouſly weigh, how light a Matter the Doctrine of Baptiſm is to many of thoſe who contend for it, and how, after all their ſtrenuous Arguments for it, they at laſt believe it a mere Ceremony, a Shadow, a Sign, and nothing real, but deny as ſtiffly the Gift of the Holy Ghoſt, the waſhing from Sin in this Life, &c. and then judge how little Difference there is in Fact between them that uſe it, and thoſe that uſe it not.

But the Caſe is much otherwiſe, where one believes the Promiſe of God; there Jeſus and his Spirit, with Blood and Water do inviſibly, what is done viſibly

ſibly by the Miniſter, who only acts like an Ambaſſador of a Prince; he uſes his Maſter's Name and knows what he does, and what "he binds upon Earth is bound in Heaven, and what he looſes upon Earth is looſed in Heaven;" what he waſhes in the Name of God the Father, the Son, and the Holy Ghoſt, that the ſame God waſhes; and whom he buries with Chriſt in Water in the Name of Jeſus, is done by Jeſus, and ſhall be found ſo in the Day of Judgment.

But ſo much alſo is true: A Miniſter ſent to baptize, and called of God as was *Aaron* to the Miniſtry of Chriſt, may baptize, and the Perſon baptized may loſe the Bleſſing of Baptiſm, and remain unſaved, carnal and unconverted. This was the Caſe between St. *Philip* and *Simon Magus*, for, after his Baptiſm, *Peter* tells him, "I perceive thou art yet in the Gall of Bitterneſs and Bond of Iniquity," and adds, "thy Money periſh with thee." In ſuch Caſes, Faith has been wanting in thoſe who were baptized, and I do not know if the Promiſes can be proved to be made otherwiſe than to him that believes.

Therefore I blame all who preſs the ſubmitting to Ordinances without underſtanding what they want, or what our Saviour would have, but lay the whole Streſs upon doing the Thing; whereas that was not the Mind or Intent of our Lord God and Saviour; he who looked upon Circumciſion in the Fleſh as no Circumciſion where it was not done in the Spirit, the ſame looks upon Baptiſm as no Baptiſm where the Baptiſm of the Holy Spirit is ſlighted, and the waſhing from Sin neither wanted, nor ſought, nor expected at all. The ſame might be ſaid of praying without the Heart, of which God complains in *Iſaiah*, or going to Church and mingling with the Children of God, without being really joined to the Firſt-born, and having obtained the Adoption, or ſinging

Words without the Spirit and the Underſtanding, or hearing Preaching with the Ears cloſed, like the deaf Adder, and dead to the Voice of the Son of God within.

The Modes of Baptiſm have been different; ſome have been baptized in Rivers, others in Houſes; ſome Churches have uſed a pouring out of Water in the Name of the Lord upon the Catechumens, or Candidates for Baptiſm; others again only ſprinkled them, uſing the Words our Saviour had appointed: ſo again ſome have baptized only on the Forehead, others on the Head, others on the Breaſt; and ſome only once, others, and that from the moſt ancient Cuſtoms, three times, and this was called the Trine Aſperſion, viz. once at the naming of the Father, once at the naming the Son, and once at the naming of the Holy Ghoſt. We may not deſpiſe any of theſe Forms, becauſe the Aim to pleaſe our Saviour and do his Will may be pure and right in his Sight, and we may ſafely conclude, he did not therefore appoint the exact Mode of Baptiſm, leſt we ſhould have been tempted to have reſted in the Perſormance of the true and Scriptural Form, and neglected the chief Thing, which is the Baptiſm of the Holy Ghoſt, and without which all the reſt is but of little Effect.

The Primitive Chriſtians made very much of the Doctrine of Baptiſm, and ſaw how evidently God wrought thereby, and revealed himſelf to ſuch as were baptized in his Name. Hence they were ſo careful whom they admitted to Baptiſm, and the Care and Diligence with which this Matter was carried on, and the due Reſpect and Reverence ſhewn out of the Heart to the Ordinance of our Saviour, was an inexpreſſible Bleſſing to the firſt Ages of the Church; would to God it had ſtill been retained in a

right Spirit, and then that Sacrament had not been ſo common or ſo prophaned as we ſee it daily is. But however happy the Firſt Chriſtians were in this Reſpect, they certainly carried the Matter too far in a few Centuries, and began to doubt if even a Child dying without Baptiſm could enter Heaven; and this in latter Ages became a Doctrine in the Weſtern Churches, who, without any Foundation in the Scripture, now aſſert, they cannot be ſaved. It is plain that many hundreds, if not thouſands, of Believers, both Men and Women, have ſuffered Martyrdom for Chriſt who never were baptized; theſe they ſay were baptized in their Blood, as well as the Children *Herod* ſlew, &c. but this is a forced Concluſion, and would not ſtand good always, ſince ſome have been ſtrangled, burnt, &c. but the Truth is, they were ſaved in believing as all are.

But to return: There are others who inſiſt, that the Canditates for Baptiſm ſhould be immerſed or plunged into the Water, and this no doubt was the ancient Way, and beſt reſembles the Burial of Body and Soul into the Death of Chriſt, and is retained yet by ſeveral Congregations in the World, and in particular approved of and commanded by our *Engliſh* Church*; but as the Form in this reſpect has not been expreſly ſet down in the Bible, we ſhould do wrong to break the Peace of the Church of Chriſt, in contending too violently for a Matter not eſſential to Salvation.

The moſt eſſential Things relatng to the Form ſeems to be the Water, and the baptizing in the Name of the bleſſed Trinity; and yet even in the Apoſtles time we find many were baptized in the Name of the Lord Jeſus, and we cannot ſay that the Diſciples uſed any other Words or Name when they

 baptized,

*See the Rubric in the Office of Baptiſm.

baptized, or preached it as neceſſary; and ſince the "whole Fulneſs of the Godhead dwells bodily in Jeſus," I judge a Perſon baptized in his Name is truly, and, according to the Scriptures, rightly baptized, and if we think otherwiſe we muſt queſtion St. *Paul's* Baptiſm, thoſe at *Epheſus*, and thoſe baptized by St. *Peter*; for who can be ignorant that ſo they taught, "be baptized in the Name of the Lord Jeſus," and ſo acted, ſince frequently we read, "they were baptized in the Name of Jeſus Chriſt?"

Beſides all I have ſaid of the different Forms of baptizing, I may yet add, that in the ſame Manner other circumſtantial Things in the Act of adminiſtring this Divine Ordinance have varied too; for though the Apoſtles obſerved no ſuch Cuſtom, yet many very early baptized only from *Eaſter* to *Whitſuntide*, unleſs in Caſes of great Neceſſity; ſome dreſſed the Baptiſmal Canditates in white, others warmed the Water in which they were baptized, others uſed Oil, Salt, &c. mingled with the Water, and in the Times of Superſtition many of theſe were made neceſſary Parts of Baptiſm; whereas indeed they were introduced by Men, in different Ages of the Church, ſome out of Conſcience, and ſome as typical of Things unſeen. Such as were for baptizing only from *Eaſter* to *Penteceſt*, did it becauſe from the Time the Lord roſe and breathed on his Diſciples, to the Time of that general Effuſion of the Promiſe of the Father, the Holy Spirit had been given. Such as dreſſed the Canditates in white Raiment, did it to denote they were waſhed and made white in the Laver of Regeneration, and were now cloathed with the white Linen of Chriſt's Righteouſneſs. Again, ſuch as warmed the Water, did it to ſignify the warm Blood and Water that came out of our Saviour's Side, which was always eſteemed the

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Fountain of the Sacrament. The anointing with Oil was to shew, their being anointed Kings and Priests to God, &c. But however innocent all these Things might have been designed originally, where any Dependance or Stress is laid upon them, they are better abrogated, and the plain, simple, and apostolical Way is the best.

There is yet much said, in the same Manner of the above, in Behalf of the different Modes of baptizing. Such as defend the Use of sprinkling, or aspersing, pouring of Water, &c. use the Words of *Ezekiel*, "I will sprinkle clean Water upon them and they shall be clean;" and in *Isaiah*, "I will pour Water upon them, I will pour Floods upon the dry Ground;" so in *Joel*, "I will pour out of my Spirit." Such as baptize upon the Head, look on it as the Antitype of the Old Anointing, and have esteemed it as a Crown and Glory to the Receivers of it. Such as baptize on the Forehead, do it because it is the Seal of out Discipleship, and we are said "to be marked on the Forehead with the Mark of the Lamb," whose Badge and Mark this should signify. Such as baptize on the Breast can also urge that Place as most proper, being the very Seat of the Heart, and so comprehends much, since all is received and enjoyed in the Heart. As I said before, so I say here, that it is a Pity any of these lesser Matters should be disputed with Heat, since they are not the Substance, and may be conscientiously used by all the different Sorts of Professors of Christianity to the Glory of the Lord Christ.

But there is yet a weighty Matter to be considered, and that is the Baptism of Infants and Children, of which we have no direct Precedent or example in the Scripture, and which Practice is so severely censured and reproached by many religious People

I know the chief Arguments brought in Defence of this are, that as Circumciſion inaugurated and ingrafted into the *Jewiſh* Church, ſo does Baptiſm into the Church of Chriſt; and therefore, as Infants were ordered to receive that Sacrament, which St. *Paul* calls "a Seal of the Righteouſneſs of Faith," ſo can Infants now receive Baptiſm, ſince they are Children of Faith, or Children of Believers, and were not begotten or born in the Impurity of Unbelief, but in the Holineſs of Faith. Beſides this, the Promiſes being made to us and our Children, and our Saviour's ſaying, "let the little Children come unto me and forbid them not, for of ſuch is the Kingdom of God;" beſides the Accounts we have in the Scripture of whole Families being baptized, as the Houſhold of *Stephanus* and others, in which it may be reaſonably ſuppoſed there were Children as well as Adults. But the beſt that can be ſaid of all is, that without Doubt Children are capable of receiving the Bleſſing of Chriſt, and when Parents bring them to him in Faith, to receive his Bleſſing, they muſt not be forbid.

It would be ſinful to aſk, What Benefit can a new-born Babe receive who neither hears or underſtands the Goſpel, nor has a Will or Power either to believe or diſbelieve the Doctrine of Chriſt? For this would be really to think like the Diſciples, who therefore forbad the People to bring their Children to Chriſt, and for which Jeſus was diſpleaſed, and aſſured them, "they could receive the Kingdom of God," and that ſo paſſive and like Clay as a little Child is, ſo muſt every one become who would enter into his Kingdom. *Jeremiah* was ſanctified in the Belly, *John* in his Mother's Womb, and could leap for Joy when *Mary* and *Elizabeth* ſaluted each other, "being filled with the Holy Ghoſt." The Queſtion

therefore

therefore must not be, If the Infants are able to receive Grace and the Holy Spirit? For that is a true Doctrine, and clear and confirmed in the Scriptures; and if Jesus saw their Faith who let down the Paralitic through the Roof before him, and forgave the Man, made him his Son, and healed him, he can see their Faith now who bring their Children to be washed by him, and do the same gracious Acts, as he certainly does, and will by no Means disappoint those who have believed in him: "It shall be done to them according to their Faith," and Jesus will be with them to the End of the World who minister in his Name and Faith, and will faithfully preserve and keep all such as have been committed to his Care, or dedicated to him and washed in Water according to his holy Word.

Let such answer for it who lightly and wantonly have either meddled with Baptism or exposed it to Contempt in the World; for as it is possible to receive the Lord's Supper unworthily, and bring Judgments upon our Heads, so can Men receive and administer unworthily, and to equal Hurt, the Sign of the Baptism of the Lord.

What I have occasionally mentioned in this Discourse, namely, the inward washing of the Heart, and the cleansing our Bodies with pure Water out of the Side of Jesus, is the true and only Baptism which avails; and though without the outward washing of Water a Child can be saved, yet without the Baptism of the Holy Ghost no Man can be saved. We must be baptized with the Baptism wherewith our Master was baptized, the same blood and Water which over-streamed and covered him in the Garden, must sprinkle us from an evil Conscience, and wash us Body and Soul. This is a Baptism of Fire; this must burn and eat up all the Dross and

corrupt Affections in us; and with this Water and Blood God gives his Holy Spirit in our Hearts, like a Fountain ſpringing up into everlaſting Life: He pours it out upon us, and anoints us his Kings and Prieſts: He brings with him the Blood of Jeſus, and waſhes us in Heart and Spirit throughout, ſo that he can ſay, Ye are clean. Without this, all boaſting of being baptized by the beſt Men, in the beſt Form, and in the moſt pure Church, will ſtand us in little ſtead. "If I waſh thee not, ſaith our Saviour, thou haſt no Part with me."

This Doctrine then of the Baptiſm of Chriſt is weighty when adminiſtered in Faith, and brings with it the Seal and Sign of the Regeneration of the Holy Ghoſt, and is not a carnal Ordinance or Device of Men, but is from above, and the immediate Appointment and Order of God our Saviour, and muſt be reckoned among the Firſt Principles of Chriſtianity.

I come now to ſpeak of the Laying on of Hands, and this is twofold, Firſt, the laying on of Hands to bleſs in the Time of Baptiſm, and this was formerly called Confirmation; and Secondly, the laying on of Hands in ſending out Miniſters into God's Huſbandry; of both which I ſhall ſpeak particularly, and firſt of Confirmation.

Our Saviour uſed this laying on of Hands himſelf, not only in healing ſome diſeaſed People, but when he took up the Children in his Arms, "He laid his Hands upon them and bleſſed them." He did the ſame in Effect when "He lifted his Hands over them and bleſſed them," at his Aſcenſion. But the Apoſtles uſed it frequently, "*Ananias* laid his Hands upon *Saul*, and at once he received his Sight and the Holy Ghoſt." St. *Peter* and *John* laid their Hands on ſuch as had been baptized in *Samaria* by *Phillip*, and "they received

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the Holy Ghoſt." Alſo St. *Paul* did the ſame to ſome in *Epheſus*, and "when he had laid his Hands on them they received the Holy Ghoſt." This was the Cuſtom of the Primitive Church, and though in Form they have not been exactly the ſame, yet almoſt all the Churches have retained it, and believed, that by the laying on of Hands the Bleſſing of Jeſus Chriſt is given and the Holy Ghoſt. Some Churches lay on Hands and confirm the baptized Perſon immediately, and others defer it till a Time of riper Years, and this has been the Cuſtom of our National Church at this Day. There are other Churches who lay on Hands before Baptiſm, and claim thereby, in the Name of the Lord, the Soul to be his Property, and the Redeemed of his Blood. Some Churches receive Members into their Communion with the laying on of Hands, and in the ſame Manner bleſs the Sick, the Penitent, and departing Souls; and ſince the Scriptures have declared this Sort of Bleſſing, a Principle of Chriſtianity, and have not ſaid how often, or at what Time it ſhould be done, we cannot with Safety condemn this Uſe in the Churches of Chriſt, but what appears moſt apoſtolical and according to the Scriptures muſt be eſteemed the beſt, and all the reſt may be allowed very good, when done in Faith and in the Name of Jeſus Chriſt.

The laying on of Hands for appointing Miniſters, &c. in the Church is of another Sort, and though not always abſolutely neceſſary, yet of Divine Inſtitution, and is now called Ordination. We know, though *Aaron*, *Joſhua*, and others were ſent with the laying on of Hands, that the ſame Lord in the *Jewiſh* Church ſent many Prophets and Miniſters who had no ſuch Ordination, nor were *Levites*, or called as *Aaron* to the Prieſthood, nor were they the Firſt-born of their Mothers, &c. but ſome were Shep-

herds,

herds, Herdſmen, Gatherers of Sycamore, Fruit, &c. out of different Tribes choſen and ſent, as the Holy Ghoſt pleaſed; and thus it has been ſince in the Chriſtian Church, for therein firſt, Jeſus ſent out his Apoſtles and ſeventy Diſciples to be his Miniſters, but the Manner in which he ordained them was properly by his breathing on them, or pouring out his Holy Ghoſt upon them. Though before either of theſe Things were done at his Word, they had gone out, preached, healed the Sick, and baptized; but for all this, his ſending them was Warrant and Authority enough. Theſe afterwards uſed the laying on of Hands in appointing the ſeven Deacons at *Jeruſalem*. So St. *Paul* himſelf and *Barnabas* were in like Manner ſent out by the Church at *Antioch*, with faſting, Prayer, and the laying on of Hands, and this was done at the Commandment of the Holy Ghoſt. Gifts ſuitable to the Office of Servants of God have been beſtowed in the Uſe of this laying on of Hands, for ſo St. *Paul* writes to *Timothy*, "Neglect not that Gift that is in thee, which was given thee by Prophecy, with the laying on of the Hands of the Preſbytery." Again he ſays, "Wherefore I put thee in Remembrance that thou ſtir up the Gift of God, which is in thee, by the putting on of my Hands;" and he deſires *Timothy* firſt to try ſuch as are Preachers, and not lay Hands ſuddenly on any Man. This Doctrine of the laying on of Hands at the ſending out of Miniſters, like the Confirmation and Baptiſm, has been differently adminiſtered; ſome have thought, becauſe *Paul* mentions the laying on of his Hands, that Biſhops only have the Right to ordain, but others have obſerved, ſeveral laid their Hands on the Deacons and on *Paul* and *Barnabas*, and alſo the Preſbytery ordained *Timothy*, for which Reaſon they have believed the latter more ſcriptural, and thought the

he former a Sort of Uſurpation of Biſhops, and almoſt all the Reformed and *Proteſtant* Churches are of this Mind; but there are yet others who miniſter and have not the laying on of Hands, and theſe find out Inſtances enough in the Scripture of Men that have ſo done, ſuch as *Apollos*, and thoſe ſcattered abroad at the Perſecution, who went every where teaching and preaching the Word. Alſo St. *Paul* ſays, "All might preach," and, like *Moſes*, wiſhed, "all the Lord's People were Prophets." A regular Miniſtry ordained with laying on of the Hands of Men full of Faith and the Holy Ghoſt, is and muſt be a great Bleſſing to a Chriſtian Church, eſpacially where Men ſo ordained are inwardly moved of the Holy Spirit to take upon them that Office, and who, not for Lucre, or of Conſtraint, or for Honour, or with any View but to ſerve the Church and Flock, which God purchaſed with his own Blood, take the Overſight and Charge of Souls; for without this, the laying on of Hands is a good Sign, but it profits nothing. At the ſame Time that an orderly and regular Miniſtry may be good, and ſave many Heats and Confuſions in a Congregation, yet it would be dangerous to condemn or hinder any who with ſincere Views preach the Goſpel, and propagate the Faith of Chriſt to the Salvation of Souls, though they have not been ſent of Men, for "God ſends by whom he will ſend," and all who are raſh in cenſuring their Miſſion, muſt take Care leſt they be found oppoſing Chriſt, and fighting againſt him, who by fooliſh People, and mean and baſe Things will ſave them that believe, and deſtroy and bring to nothing the Underſtanding of the Prudent. The Meanneſs of a Preacher does no more prove that he is not ſent of God, than the Apoſtles being poor Fiſhermen would prove they were Impoſtors; nor their being

being not regularly brought up and educated for the Miniſtry, and ordained thereto, is any more a Reaſon they are Deceivers and falſe Teachers, than the Diſciples were ſuch, becauſe they were not trained up in the School of the Prophets, or called as was *Aaron*. Let therefore all ſo act and ſo do, that with a Conſcience clear and undefiled they may finiſh their own Courſe of labouring in the Church, and if others in a different Way preach Chriſt, let them rejoice and hope the beſt, ſince "many ſhall run to and fro and Knowledge ſhall be increaſed, and many be made wiſe to eternal Life.

I ſhall now ſpeak of the Doctrine of the Reſurrection of the Dead, for that is yet another Principle of Chriſtianity.

That the Dead, Small and Great, Juſt and Unjuſt, ſhall ariſe again and come to Life through the Reſurrection of Jeſus, is fully aſſerted in St. *Paul*'s firſt Epiſtle to the *Corinthians*; and our Saviour himſelf taught it, "All that are in the Graves ſhall hear the Voice of the Son of God and ſhall come forth." So the Prophets have conſtantly taught, "thoſe that ſleep in the Duſt of the Earth ſhall awake;" and therefore is God called the God of *Abraham*, of *Iſaac*, and of *Jacob*, becauſe, though they are dead, he knows they ſhall live again and riſe with his dead Body; and as he foreſees Things that are not as though they were, All live to him. If the Dead were not to riſe, we ſhould not ſo eaſily part with our Chriſtian Friends, but ſhould ſorrow as "Men without Hope," ſince we ſhould never meet again; but now, "ſince Chriſt is riſen, and become the Firſt-fruits of them that ſlept," we know we alſo ſhall riſe again, and come with him at his appearing. It is no Harm that we reſt our Bodies in the Grave, for Sin has ſo ſpoiled and weakened our mortal Frame that it cannot

not bear up or ſupport under many Years Fatigue, and Labour, but muſt reſt. It would be no Bleſſing to live after Sickneſs and Pains had worn us out, and old Age made us incapable of being of any more Service in our Generation; therefore has our wiſe and good Lord laid in the Grave himſelf, and ſanctified the State of the Dead, that we might go through the dark Valley chearfully, and lie down rejoicing, knowing we ſhall only ſleep, and at Jeſus's Call ſhall again lift up our Heads and riſe to Life eternal. But this can be ſo only to ſuch as have experienced the firſt Reſurrection, or have riſen again with Chriſt Jeſus to a new Life. Our Saviour is himſelf "the Reſurrection and the Life, he that believeth in him, though he were dead in *Adam*, and in Treſpaſſes and Sins, ſhall live forever;" and whoſoever has that new Life, and continues to believe, "he ſhall never die," he ſhall not feel thoſe inward Horrors, and Pangs, and Gnawings of Conſcience, nor the Wrath of God, nor Fury of the Devil, nor dread eternal Burnings; he ſhall not taſte of the ſecond Death, his Departure ſhall only be to him like the ſweet Sleep of the wayfaring Man and Traveller, who having reached, tired and weary, his own Houſe, reſts and ſleeps in Peace; ſo ſhall one who partakes of Jeſus's quickening Spirit be bleſſed and holy, the ſecond Death ſhall have no Power over him.

When the Saviour's Marriage Day comes, and the Trumpets are ſounding at Midnight, "Go ye out to meet him! Behold the Bridegroom cometh, he comes! He comes on Clouds!" They ſhall riſe firſt. Our Saviour's ſweet Voice, which cauſeth thoſe that are aſleep to ſpeak, will tenderly awake them. "I will raiſe them up, he ſaith, at the laſt Day," He will ſay, to their eternal Joy, "Riſe up, my Love, my

Dove, and come away!" Then ſhall they open their Eyes and ſee Jeſus Face to Face, their Mortality ſhall be changed into Immortality, and their Corruption into Incorruption: They ſhall have ſlept their Sleep out, and fully reſted, ſhall riſe and follow him whom their Souls loved: The Bride ſhall go with the Bridegroom into the Wedding, that is, they ſhall be taken up with him, and appear in the Air with him; then ſhall their deſpiſed and reproached Company have Honour in the Sight of all Mankind; then ſhall thoſe that have uſed them ill ſee them at Chriſt's Right Hand, they ſhall hear him, confeſs them, and call them the Bleſſed Children of his Father; all that have hated them ſhall reflect in that Day and ſay, Theſe are they whom we had in Deriſion, and as a By-word and Proverb of Reproach; we Fools counted their Lives Madneſs, and their End to be without Honour, but now are they numbered with the Saints, and have their Portion with the Children of God; then muſt they worſhip at their Feet, and know that Jeſus has loved them. Thus ſhall it be with all in the Reſurrection who have a Part in Chriſt, and whoſe Voice awakened them to believe in him unto Life eternal.

But far otherwiſe will it be with the Kindreds of the Earth, with all who belong to the World, and have lived and died Strangers to our Saviour, they alſo ſhall riſe, and they alſo "who have pierced him ſhall ſee him, and wail becauſe of him." It muſt be a heavy Time to ſuch, a Day of Gloomineſs and Darkneſs, a Day wherein the mighty Man ſhall weep bitterly, and all Faces look pale. Theſe, though they riſe again, are dead, and in as much as they did not like our Saviour, they ſhall feel what it is to be without him, and as they loved not his Living and Dying,

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they ſhall live to die for ever, and the Reſurrection ſhall be no Bleſſing to them at all.

How can the Dead live, or their Duſt mouldered away and driven far off by Winds, devoured by Beaſts, waſted in the Seas, be again brought together? muſt not be the Queſtion of a Believer; for to him that ſaith, and it is done, all Things are poſſible, and to form all Things at firſt out of nothing, or to call Men dead ſome thouſands of Years to Life, are equally eaſy to the Creator. This alſo is a manifeſt Proof of the Godhead and Divine Supremacy and Almighty Power of Chriſt, that by him all ſhall be made alive; he ſhall make Death and Hell deliver up their Dead, and the Graves and the Seas give back all that are therein, when he ſhall begin his new Creation of the Earth, and make us his Firſt-fruits, his Harveſt, which "were ſown in Weakneſs, but ſhall be raiſed in Power;" and when this vile Body ſhall be rendered an innocent, righteous, and a glorious Body like his own, and thus "will he do according to the mighty Working whereby he is able to ſubdue all Things unto himſelf." But in this Place it will be proper to treat of another Principle of Chriſtianity, and that is,

Of the Eternal Judgment, which is the laſt mentioned by the Apoſtle, and of which I will ſpeak a few Words and conclude this Diſcourſe.

There is no Doubt but that the ſame Almighty and long-ſuffering God, who is now our Saviour, will one Day judge Righteous Judgment, and ſet all the many difficult and intricate Matters in a clear Light. All the hidden Things of Darkneſs ſhall be brought to Light, and he will "manifeſt the Counſels of every Heart." All the Oppreſſors and the Oppreſſed ſhall then appear before him, and whatever has been done wrong ſhall be ſet to rights.

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He shall deal justly, and decide between him that served God and him that served him not. Hence is this Day called the Day of Decision, the Day of Judgment, because then every secret Thing shall come into Judgment, and what has been done in the Closet proclaimed upon the House-top. Two Things must then be done, the clearing and justifying the Souls who believed in Jesus, and the condemning or rather chastening such as have despised the Blood of his Covenant, and would not come to him that they might have Life.

The first our Saviour will do before Men and Angels; let Satan appear then to accuse the Brethren, and seek for their Iniquity that he may lay it to their Charge, and it shall be hid, our Saviour's Wounds have covered it, his Grave has buried it, the Nails and Instruments that tore his Flesh have torn it all to nothing, it shall not be found. Jesus shall then make it appear as the Light, and his just Dealing as the Noon Day, that "he saved them with Righteousness, and all his Converts with Equity." He will then shew how he paid their Debts, endured their Chastisement, and drank up their Cup, bore their Sorrows and Curse, and suffered the full Due and Reward of their Sins; that he healed their Breach and made them righteous, and should the Law and all that was against them appear and accuse, or make it plain, so much owest thou unto my Lord, the Wounds in Christ's Hands shall answer for us: The Iron Pen that nailed him to the Cross filed all our Bills and Bonds there, and the Receipt wherein God has wrote, "I am well pleased," shall be easy to be read upon every bleeding Nail-print. Therefore we sing now, in Confidence of this,

My

'My full Receipt ſhall there be ſhew'd,
Written with Iron Pens in Blood,
On Jeſu's Hands and Side:
I'm ſafe, O Hell! O Death! and Sin!
Ye cannot bring me guilty in,
For Jeſus for me dy'd!

For ever happy thoſe who in that Day have been juſtified by believing in Jeſus, they ſhall then bleſs the Day that ever they were born; they ſhall bleſs eſpecially the Day in which they heard of the Free Juſtification by Chriſt Jeſus: for the Lord the righteous Judge, namely, their own dear Lord and Saviour, ſhall paſs the eternal Judgment in their Favour. No Iniquity ſhall be ſeen in them, for his Name Sake in which they have truſted, "they ſhall be ſaved with an everlaſting Salvation," and for his Death's Sake, in which they have believed, he ſhall ſave their Souls and Bodies for ever alive. As they loved him in the World, they ſhall be with him in Worlds to come, and ſhall ſee his Face, be his Bride and Wife, his Children, his Brethren, his Favourites, his Firſt-born; and, like as in the Earth his crucified Body was their Happineſs, and they delighted in looking on him, his Reproach, and Shame, and Sufferings were dear to them, and they could venture upon him Body and Soul, and choſe him for their Lord God alone, ſo ſhall he continue their Glory eternally. They ſhall not be diſappointed, they ſhall follow him whitherſoever he goeth, and go no more out of his Temple.

It ſhall not be ſo with Unbelievers, and Men who have been fearful and could not truſt the Lamb of God, they ſhall be aſhamed at his Coming, and all ſuch as have loved their Sins more than the Re-

deemer, who did Deſpite to the Spirit of Grace, and who would not be led by him to the Saviour, but contrary to all his tender Calls and loving Convictions, ruſhed forward, trampling upon the Blood of the Son of God, and ſlighting it as if it had been a common Thing, ſuch will rue and repent that Behaviour; ſo will they who have rather truſted their own Works than his Obedience, who denied his Divinity and Godhead, and all who have reſiſted his Mercy and would not come to him, nor fought nor enquired for his Salvation; when he comes, theſe unjuſt and unholy Men ſhall be unjuſt and unholy ſtill, an eternal Judgment muſt paſs upon them, and they found unworthy to ſtand before the Son of Man: As they would not come under the Shelter of his Croſs and out-ſtretched Arms, which were ſtretched out as the Wings of an Hen over her Young when the Storm was coming, they muſt bear the Tempeſt and periſh in their Sin; they hearkened to the Enemy and muſt be his Servants: "they loved not Bleſſing, therefore it ſhall be far from them, they delighted in Curſing, therefore it ſhall happen to them, and theſe ſhall go away into everlaſting Puniſhment." May none here be of that unhappy Number.

I have now ſpoken freely of the Firſt Principles of Chriſtianity, ſuch at leaſt as the Apoſtle mentions to the *Hebrews*, and will only obſerve, that though theſe are true Doctrines, and of great Service to ſuch as are Children of God, in that they preſerve them who have learned them of the Lord from being toſſed about with every Wind of Doctrine, but they hold faſt the Form of ſound Words and are eſtabliſhed; yet to have theſe Principles in the Head only, and not to know in the Heart what true Repentance is, Faith in our Lord God Jeſus, the Bap-

tism of the Holy Ghoſt, &c. all his Knowledge and Soundneſs of Judgment, ſhall rather be a Hurt to him than a Bleſſing.

My dear Brethren, I wiſh you heartily to weigh all that has been ſaid, and to enter into your Cloſet and ſhut the Door after you, and there hold an Aſſize in your own Breaſts before the Lord, examine yourſelves, if you have turned to him unfeignedly, and with your whole Heart, and repented of your paſt Sins and dead Works? If you have indeed left the World and its lying Vanities, and are dead to all its Pleaſures, Honours, and Enjoyments, and with Bitterneſs have ſought Forgiveneſs at his Hands againſt whom you have ſinned wantonly? or if you know what it is to ſee all Self-righteouſneſs under *Babel*, and inſufficient to make a Soul happy, or cloath its Nakedneſs before God and the Angels, and have repented of all your Pride in that Way, ſo that you bluſh at the remembring your former high Thoughts of your Goodneſs and Sobriety, and are aſhamed in your inmoſt Heart at the good Opinion you have had of yourſelves and of your Eſtate in Chriſtianity, and of the low and mean Thoughts of Jeſus and his Blood and Sufferings, and how you have ſlighted his Love, and neglected to make ſure your Calling and Election, your Title and Intereſt to his Reſt and Kingdom? Yes, my Brethren, enter into Judgment with your own Souls, and let no one leſs than the Holy Ghoſt be your Comforter, but ſink as poor condemned and guilty Criminals before the Feet of Jeſus Chriſt, and there pour out your Prayers and Tears, there open your afflicted and grieved Minds, and let him refreſh you, let his Spirit teach you to believe to the ſaving of your Souls, let him lay his Hands on you and bleſs you, let him ſprinkle you from all your Idols, and

cleanſe

cleanſe you from all your Filthineſs, and make you new and clean Hearts, of all which he will be in you the faithful and true Witneſs, that ſo having repented of dead Works, obtained Faith in Chriſt, and been baptized into his Death, &c. ye may chearfully expect the Reſurrection and Judgment to come, and therein ſtand bold as a Lyon, or as a Bride waiting for the Bridegroom; till then preſs forward to know more and more of Jeſus and his great Sacrifice, which is Perfection, and in which ye ſhall ſtand compleat in the Day of his Coming with great Joy, and be found to his Glory for ever. Amen.

O THOU great Biſhop and Apoſtle of our Profeſſion, whoſe Doctrines ſhall be dearer to me than Gold, and more precious than fine Gold, inſtruct me rightly in all Things which concern my eternal Safety. Let me ſo hear all thy Words and Sayings as becomes a Believer. Let no human Wiſdom biaſs me, or lead me aſide from crediting implicity all thy Scriptures. Let thy Spirit teach me inwardly the true Meaning of all thy Doctrines, let him write them upon my Heart and Mind, and give me to experience thy Truth and Faithfulneſs in all thy gracious Promiſes. Grant me a true Repentance. Make my Heart ſoft and tender and like melted Wax, that it may receive every Impreſſion of thy Love. Let me never be diſpoſed to go back into the World, or conform any more to their Manners. O rather transform my Heart, and let it be devoted wholly to thee. Make me in Love with thee. Give me a living Faith in thy Death and Divinity, and let me live aſſured of thy Favour, and die or rather depart rejoicing in thy Salvation. Have a particular Care of me, and ſo bleſs and endow me with thy Spirit that I may be led ſafely and dwell alone and only for thee in the World. Give me alſo a Part in the Firſt Reſurrection, and let not the Judgment to come hurt me. Grant this, my good and dear Maſter and Miniſter Jeſus, for thy Name Sake, that my Soul may bleſs thee for ever. Amen.

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